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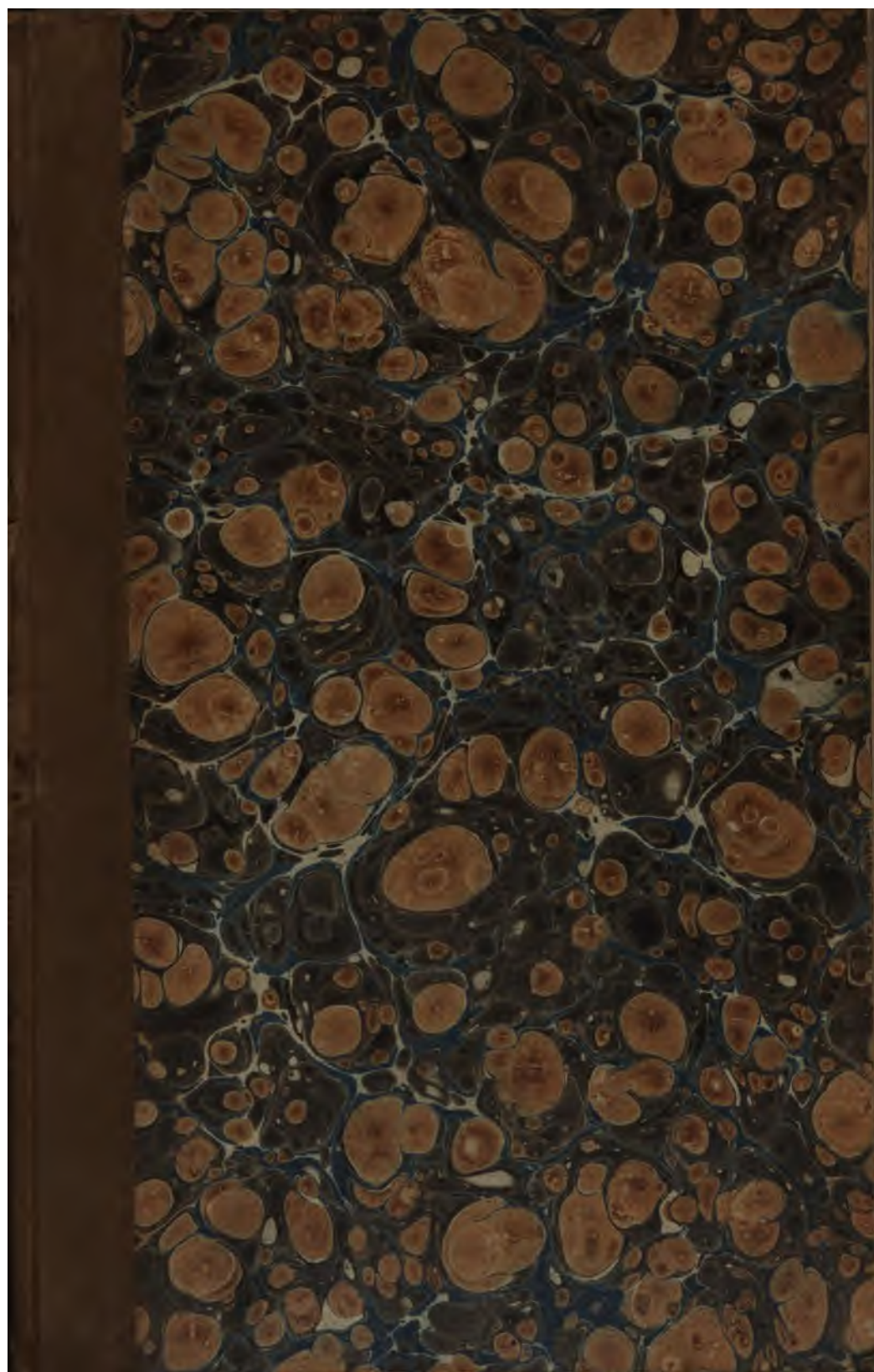
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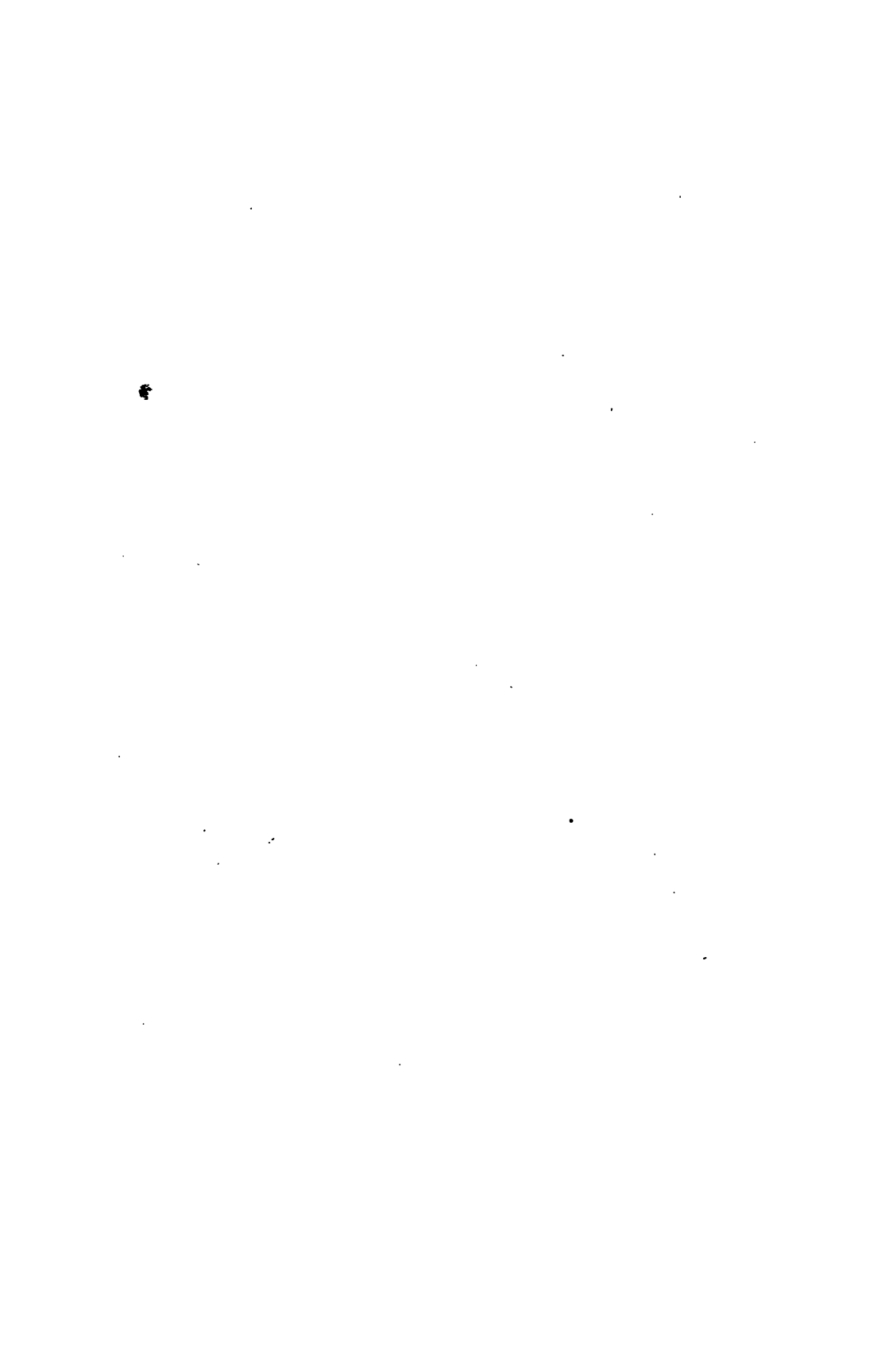
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39.

761.







# THE TIME OF THE END;

OR,

THE SULTAN OF TURKEY THE WILFUL KING, AND  
MEHEMET ALI THE KING OF THE SOUTH  
PUSHING AT HIM,

AS FORETOLD BY DANIEL.

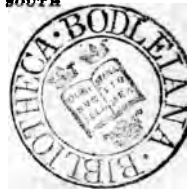
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BY THE REV. FREDERIC FYSH, M.A.

*Author of "The Beast and His Image; or, the Pope and the Council of Trent."*

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"AND AT THE TIME OF THE END SHALL THE KING OF THE SOUTH  
PUSH AT HIM." DANIEL XI. 40.



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## THE TIME OF THE END.

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ONE of the most remarkable features of the present remarkable time is the revival of the kingdom of Egypt after its extinction for so many centuries. In this we behold a signal fulfilment of prophecy. The times in which we live are emphatically "*the time of the end*;" and according to a prediction uttered more than 2,300 years ago, at this very time Egypt is re-appearing as an independent kingdom. As this is an important and interesting subject, we propose to consider the famous prophecy of Daniel respecting the Mohammedan Empire, given at the close of the 11th chapter, commencing at the 36th verse.

### VERSE 36.

*"And the king shall do according to his will ;  
and he shall exalt himself, and magnify himself  
above every god, and shall speak marvellous things*



*against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done."*

In this verse Mohammed and his successors the Caliphs are described, And no monarchs have ever lived whose dominion has been more extensive, and whose government has been more arbitrary and despotic. Of them it may emphatically be said, THE KING DID ACCORDING TO HIS WILL. "At the end of the first century of the Hegira the Caliphs were the most potent and absolute monarchs of the globe. Their prerogative was not circumscribed, either in right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the church, the votes of a senate, or the memory of a free constitution. The authority of the companions of Mohammed expired with their lives ; and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mohammed ; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the East, to whom the name of liberty was unknown, and who were 'accustomed to applaud in their tyrants the acts of violence and severity that were exercised at their own expence. Under the last of the Ommiades, the Arabian Empire extended 200 days journey from east to

west, from the confines of Tartary and India to the shores of the Atlantic Ocean." (Gibbon.)

The Turkish Sultans have been no less despotic and no less formidable than the Saracen Caliphs. "The Ottoman government in this his so great an empire is altogether like the government of the master over his slave, and indeed mere tyrannical ; for the great Sultan is so absolute a lord of all things within the compass of his empire, that all his subjects and people, be they never so great, do call themselves his slaves, and not his subjects ; neither hath any man power over himself, much less is he lord of the house wherein he dwelleth, or of the land which he tilleth, except some few families in Constantinople, unto whom some few such things were by way of reward and upon special favour given by Mohammed the Second, at such time as he won the same. Neither is any man in that empire so great or yet so far in favour with the great Sultan as that he can assure himself of his life, much less, of his present fortune or state." This is the description given by Knolles of the arbitrary government of Aehmat, the eighth Emperor of the Turks, in 1610. The history of the Turks is a striking commentary on the words, "*The King shall do according to his will.*"

The prophecy began to receive its accomplishment in Mohammed himself. "From his establishment at Medina, Mohammed assumed the exercise of the regal and sacerdotal office ; and it was impious to appeal from a judge whose decrees

were inspired with the divine wisdom.—After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance ; and their chief repeated the assurance of protection till the death of the last member or the final dissolution of the party. It was in the same camp that the Deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, an hair that dropt on the ground, the refuse water of his lustrations, as if they participated in some degree of the prophetic virtue. ‘I have seen,’ said he, ‘the Chosroes of Persia and the Cæsar of Rome, but never did I behold a king among his subjects like Mohammed among his companions.’” (Gibbon vol. ix. p. 293.)

As the Pope is represented by Daniel as “*thinking to change times and laws,*” and is called by St. Paul “*the wicked (or lawless) one,*” so Mohammed is styled “*the king who shall do according to his will.*”

In like manner as the Pope is said to “*speak great words against the Most High,*” (Dan. vii. 25.) and is described by St. Paul as “*opposing and exalting himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God,*” (2 Thess. ii. 4.) so Mohammed is said to “*exalt himself and magnify himself above every god, and to speak marvellous things against the God of gods.*”

Mohammed magnified himself above Christ, whom he represented as merely an apostle of God like himself, only inferior. In the Koran we meet with such passages as these : “ Verily Christ Jesus, the son of Mary, is the apostle of God, and his word which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God and his apostles, and say not, there are three Gods ; forbear this : it will be better for you. God is but one God. Far be it from him that he should have a son.” “ They are surely infidels who say, verily, God is Christ, the son of Mary : since Christ said, O children of Israel, serve God, my Lord and your Lord ; whoever shall give a companion to God, God shall exclude him from Paradise, and his habitation shall be hell-fire. They are certainly infidels who say, God is the third of three : because there is no God, besides one God.” “ The Jews say, Ezra is the son of God : and the Christians say, Christ is the son of God. How are they infatuated ! ” “ It is not meet for God that he should have any son : God forbid ! ” “ Jesus is no other than a servant, whom we favored with the gift of prophecy.”

In these passages we behold Mohammed “ *speaking marvellous things against the God of gods.* ” The blasphemy of these sentiments is apparent from the following texts of Scripture : “ *The Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son ; even as they honour the Father. He that*

*honoureth not the Son honoureth not the Father which hath sent him.*" (John v. 22, 23.) "*He is Antichrist that denieth the Father and the Son.*" (1 John ii. 22.) "*He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*" (1 John v. 10—12.)

It is added, "*and he shall prosper till the indignation be accomplished: for that that is determined shall be done.*" Mohammedanism is to be regarded as a judgment of Almighty God upon the Christian church, and upon His people Israel; it is a judgment on the Christian church for its apostasy and idolatry. The Saracens were commanded to hurt the men, "*which had not the seal of God in their foreheads.*" (Rev. ix. 4.) The Turks were in like manner a grievous woe on christendom for its demonolatry and superstition. But neither the Greek nor the Latin church has been reformed by these judgments. "*They have not repented of the works of their hands, that they should not worship DEMONS (or DEAD MEN), and IDOLS of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither have they repented of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*" The Saracens and the Turks

have been also a terrible] scourge to the Jews. Jerusalem was taken by the Saracens A. D. 636, so that it has been under Mohammedan tyranny more than 1200 years. But the Sixth Vial is now pouring out on Turkey, and the water of the mystical Euphrates is drying up, "*that the way of the Kings of the East may be prepared.*" The fatal years 1844 and 1873 are approaching, which are the years 1260 and 1290, according to Mohammedan calculation.

#### VERSE 37.

*"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all."*

The Mohammedan religion is here described. It is neither Paganism, nor Judaism, nor Christianity. Mohammed rejected the idolatry of Paganism, and "*did not regard the God,*" (more properly *the gods*) "*of his fathers.*" Neither did he regard the Messiah, the promised seed, "*the desire of all nations,*" and, in a peculiar sense, "*the desire of women,*" so that the virgin, who conceived him, was "*highly favoured amongst women.*" Neither did he regard "*any god,*" but brought in a new religion, in which "*he magnified himself above all.*"

The number of the prophets, which from time to time have been sent by God into the world, amount to no less than 124,000, according to

one Mohammedan tradition, and to no less than 224,000 according to another. Among these, 313 were Apostles, sent with special commissions to reclaim mankind from infidelity and superstition ; whilst six of them introduced new dispensations, successively abrogating the preceding ; these were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. These six were superior to all the rest, and rise in superiority in regular gradation, so that Mohammed is literally, "*above all.*"

#### VERSE 38.

*"But in his estate shall he honour the God of forces ; and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things."*

The expression "*the God of forces,*" in the Hebrew "*Mahuzzim,*" denotes "*strong military protectors,*" by which phrase it has been excellently translated by Mr. Faber. It is therefore foretold that Mohammed would propagate his religion with the sword, and establish a military despotism. The God of the Koran is also "*a God whom his fathers knew not ;*" he is neither the God of the Christians, nor the God of the Jews, nor the gods of the heathen. He is an ideal being, the offspring of the imagination of the Arch-Impostor. This novel deity was to be honoured "*with gold and silver, and with precious stones, and pleasant things.*" It is related that Saad Ebu

Abi Wakkas, one of the companions, whose brother Omair was slain in battle, having killed Saad Ebu Al As, took his sword, and, carrying it to Mohammed, desired that he might be permitted to keep it; but the prophet told him that it was not his to give away, and ordered him to lay it with the other spoils. Saad was greatly disturbed at this repulse and the loss of his brother; but in a little while the eighth chapter of the Koran was revealed, entitled, THE SPOILS: whereupon Mohammed gave Saad the sword, saying, 'You asked me to give you this sword when I had no power to dispose of it; but now, since I have received authority from God to distribute the spoils, you may take it.' The eighth chapter of the Koran commences thus:

"IN THE NAME OF THE MOST MERCIFUL GOD. They will ask thee concerning the spoils: answer, *The division of the spoils belongeth unto God and his Apostle.*"

#### VERSE 39.

*"Thus shall he do in the most strong holds with a strange God whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."*

This verse is very difficult, and the authorized translation exceedingly obscure. The translation which we would substitute is the following:

*"And, with the strange god whom he shall ac-*



*knowledge, he shall traffic in the spoils of his strong military protectors ;*" in other words, "*Mohammed and Mohammed's God shall divide the spoils between them ;*" which exactly agrees with the law of the Koran, "*The division of the spoils belongs to God and his apostle,*" i. e. to God and Mohammed.

The Hebrew verb translated "*he shall do*" should be translated "*he shall traffic.*"

The Hebrew noun, translated in the margin of our Bibles "*munitions,*" denotes something costly, as precious metals, &c., called thus from its being *the strong hold* of a person. And it is remarkable that the word from which it is derived is translated "*gold*" in Job xxii. 24, "*then shalt thou lay up GOLD as dust ;*" whilst the same word is translated in the next verse "*defence,*" (Job xxii. 25.) "*The Almighty shall be thy defence.*" This is a singular circumstance, and has been noticed by Dr. Mason Good, who translates the word in each verse by "*treasure.*"

"Then count thou TREASURE as dust—Then shall the Almighty be thy TREASURE." We have therefore the authority of Dr. Mason Good for translating the Hebrew word in the passage before us, by "*TREASURES*" or "*SPOILS.*"

The Hebrew word MAHUZZIM should be translated, as we have seen, "*strong military protectors,*" or "*military Captains.*" The rendering which we have given appears therefore to be the true rendering. The Prophet then goes on with his description of Mohammed as follows: "*He shall*

*increase in glory, and shall cause them to rule over many, and shall divide the land for gain."*

The countries which were subdued by Mohammed and his successors were placed under lieutenants, and were denominated pachalics. The Pachas were viceroys under the Caliphs, to whom they were expected to pay an annual tribute. So accurately was the prophecy fulfilled, "*He shall cause them to rule over many, and shall divide the land for gain.*"

#### VERSE 40.

*"And at the time of the end shall the king of the south push at him ; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow, and pass over."*

In the history of the Kingdom of Egypt, and the vicissitudes of fortune to which it has been exposed, we behold a striking fulfilment of the prophecy in Ezekiel (xxix. 14, 15.) Egypt has by turns submitted to the Babylonians, the Persians, the Macedonians, the Romans, the Saracens, the Mamelukes, and the Turks. For above 2,400 years it has been "*the basest of kingdoms, neither has it exalted itself above the nations.*" But the prophecy of Daniel intimates that at the final break-up of the Ottoman Empire, Egypt would declare its independency in Turkey, and seek to

establish itself as a separate kingdom. And this we see actually fulfilling in the present day. After the lapse of so many ages a new "*king of the south*" is springing up before our eyes, and MEHEMET ALI, according to a prophecy uttered 2,400 years ago, is the founder of a new Egyptian dynasty. The battle of Nezib was "a heavy blow and a great discouragement" to Turkey, and the defection of the Capitan Pacha with the Turkish fleet was no less ominous. In the events of the present day we behold "*the king of the south pushing at him*," i. e. at the Sultan of Turkey, the successor of Mohammed in the Caliphate.

The metaphor is taken from horned beasts, which *push* at one another with their horns. Thus we read in 1 Kings xxii. 11, "*And Zedekiah the son of Chenaanah made him horns of iron; and said, Thus saith the Lord, with these shalt thou push the Syrians, until thou have consumed them.*"

To show the efficacy of the blows which Mehemet deals on the Sultan, and the vigour with which "*he pushes at him*," we cannot do better than quote the following advice from the private correspondence of the *Times*, dated Constantinople, Sept. 4 :—

"The favourable impression which Mehemet Ali anticipated making by his letters and emissaries dispatched to many of the Pachas, and others in authority in the different provinces of the empire, have already in some instances been realized; and several of the disaffected who only

waited a fitting opportunity to declare for Mehemet Ali, have by his representations been reduced to relinquish their allegiance to the Sultan; and it is feared their example will be followed by many others, who will be tempted to act in like manner by the occasion it will afford them of evading with impunity the payment of the tribute-money to the Porte. *This government is at present in the most helpless state imaginable, and without the slightest possibility of effectually stemming the anarchy, which is beginning to prevail in the interior, and which if not speedily crushed by the summary settlement of the Egyptian question will lead to the total disorganization of the empire.*"

In the *Allgemeine Zeitung* (an Augsburg paper) of Sept. 21, we find advices of the same date, from which we make the following extract:—

"It is reported that the French and English squadrons, which are still off the Dardanelles, will shortly proceed to Alexandria to compel the Viceroy to restore the Ottoman fleet: but this has been repeated so often without a single ship having moved, that people begin to doubt it. The English, they are convinced, would not make much ceremony with Mehemet Ali, but the French protect him; so nothing is done, because each party fears to kindle a general war. The position of Mehemet is, consequently, the most favourable in the world; he need not make any more efforts [and yet may be certain that all his plans and wishes will be accomplished. He is

fully aware of this, and will not be so foolish as to offer the slightest concessions, unless he hopes to obtain other advantages. *The situation of the Porte is certainly critical ; it no longer knows which way to turn ; it is no less anxious about the friendship of the Powers, than fearful of the enmity of its pretended vassal, and is certain of speedy ruin, unless some miracle interpose to save it."*

The remaining part of the prophecy is yet to be fulfilled. At present the Five Great Powers of Europe are determined to maintain the integrity of the Ottoman Empire. But when the time is come for its complete destruction *the king of the north,*" i. e. the Emperor of Russia, "*will come against him,*" i. e. against the Sultan, "*like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow, and pass over.*" The army of the Russians is here compared to the waters of a mighty river, overflowing their banks, and carrying down all before them.

#### VERSE 41.

*"He shall enter also unto the glorious land, and many shall be overthrown ; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."*

The invasion of Palestine is here foretold, and the overthrow of "*many*:" the word "*countries*" is not in the original.

It appears from a comparison of this verse with the preceding that the prophecy concerning Sennacherib in Isaiah viii. 7. 8, will have a second fulfilment in the Emperor of Russia : “ *Now therefore behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks ; and he shall pass through Judah ; he shall overflow and go over ; he shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.* ”

A remnant however shall escape out of his hand, “ *even Edom, and Moab, and the chief of the children of Ammon.* ” It is probable that the Maronites, who occupy the district of Lebanon, the Druses and the Metualis, who are independent and courageous tribes, will be included in this remnant. Nor ought we to omit the Circassians, who are at this very moment making a noble stand against Russia.

#### VERSE 42.

“ *He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape.* ”

The kingdom of Egypt is here mentioned by name, and war is foretold between “ *the king of the north* ” i. e. the Emperor of Russia, and “ *the king of the south* ” i. e. the king of Egypt.

## VERSE 43.

*"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."*

It appears from this verse that the Emperor of Russia will be in the first instance victorious. Not only will he subdue Egypt; but many nations from Africa, "*the Libyans and Ethiopians*," will flock to his standard.

## VERSE 44.

*"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."*

If we remember that an immense number of Jews reside in Russia, and that the ten tribes were carried into "*the east*" beyond the Euphrates, we shall be at no loss to conjecture the import of the "*tidings*" spoken of in this verse. It is probable that they are "*tidings*" of some revolution breaking out in Russia, and of military preparations set on foot by the Jews and the ten tribes.

## VERSE 45.

*"And he shall plant the tabernacles of his*

*palaces between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him."*

The battle here alluded to is the same as the battle of "*Gog and Magog*" described by Ezekiel, and the battle of "*Armageddon*" foretold by St. John. Antichrist will pitch his camp "*between the seas in the glorious holy mountain,*" in the Great Plain of Esdraelon or Jesreel in which Megiddo is situated. Here "*he shall come to his end, and none shall help him.*" The destruction of Gog is depicted in awful colours in Ezekiel xxxix. "*Therefore thou son of man prophesy against Gog, and say, Thus saith the Lord God : behold, I am against thee, O Gog, the prince of Rosh, Mesech, and Tubal ; and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel ; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee ; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.*" Those who would acquaint themselves with the full detail of this time of trouble should compare the 39th chapter of Ezekiel, with Isaiah xxxiv. and lxiii. 1—6. Also with Joel iii, and Rev. xiv. 20.

This time of trouble is rapidly hastening on,



and, when we reflect upon the misery of it, we cannot be too thankful that "*for the elect's sake the days will be shortened.*" Every movement in the political world seems to indicate that some great crisis is at hand. The prospect is indeed cloudy, but, as has been beautifully observed by the Rev. E. Bickersteth, "there is a bright bow of promise shining on the face of the dark cloud of judgment impending over our world." The subversion of all the kingdoms of the world is to prepare the way for the setting up of the kingdom of Messiah, and the strife and conflict of Armageddon are to herald the millennial reign of the Prince of Peace. In the meanwhile let Christians "*discern the signs of the times,*" and remember that we are now living in "*the time of the end,*" when, according to a prophecy uttered above 2,400 years ago, Mehemet Ali, "*the king of the south,*" is "*pushing*" at the wilful king, the Mohammedan Sultan of Turkey.

THE END.

THE  
TIMES IN WHICH WE LIVE;  
OR,  
THE SIXTH VIAL.

REVELATION XVI. 12—16.

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BY THE REV. FREDERIC FYSH, M.A.

*Author of "The Beast and His Image; or, the Pope and the Council of Trent."*

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## CHAPTER I.

### THE FALL OF THE OTTOMAN EMPIRE.

THE times in which we live are most remarkable, and one striking feature of them is the gradual decline of the Ottoman Empire. For the last twenty years this empire has been wasting away ; and it is now the mere shadow of what it once was. The entire *Turkish* population of the two continents of Europe and Asia, is not computed at more than *two millions and an half*. From an able article in Fraser's Magazine for July, in the present year, we make the following extract, which exhibits in a clear light the present state of Turkey :—

*“ The Mussulman race is reduced to next to nothing in the 60,000 square leagues of which its fertile domain is composed. Except in one or two capitals there are really no more Turks. Let us run over those rich and admirable coasts, once so populous and so powerful, and we find them nowhere. The stupid administration, or rather the*

murderous inertia of the conquering race of the children of Osman, has made everything deserted, or else has allowed those conquered races about to expire to become stronger and stronger every day. Africa and its coasts remember no longer their origin, or Turkish Domination. The Barbary powers are independent; and have not even that fraternity, that sympathy of religion and of manners, which might otherwise constitute some semblance of nationality. The destruction of the Turkish fleet at Navarino produced no indignation at Tunis. The dethronement of the Dey of Algiers occasioned no sensation at Constantinople. *The branch is separated from the trunk. The coast of Africa is neither Turk nor Arab. It is a vessel without a flag against which all the world may fire; Turkey is not there.* Egypt, peopled by Arabs, is formally detached from the Ottoman Empire. Even the tribute money, which for centuries was paid with regularity, and sent by a special emir to the court of Constantinople, is transmitted no longer; and when lately the Russian consul represented, in the name of his august master, that the payment must no longer be delayed, he received for reply, that the Pacha was not disposed to furnish the Sultan with the means of attacking him in return. Not only is the tribute money not paid, but Mehemet Ali requires that the pachalick shall be hereditary, as preliminary to the yet stronger measure of Egyptian independence. In vain does the Porte protest against these measures.

Great Britain, France, and Austria, have consented to the hereditary claim of the Pacha; and when the Sultan threatens to send out a fleet to depose Mehemet, and to destroy his marine, even the Russian Ambassador objects to the measure, and requires with the rest of Europe, the preservation of the *statu quo*. Egypt is lost to Turkey for ever.

“ Yet it were easy for Europe to rouse the Arab tribes, who perceive in Mehemet only a fortunate and rebellious slave, who wishes to leave to his posterity vast and profitable possessions. Bagdad contains a mixed population of Jews, Christians, Persians, and Arabs. A few thousand Turks, commanded by a Pacha, who either revolts, or is driven away every three or four years, cannot constitute a Turkish nationality in this city of 200,000 souls. The Pacha of Bagdad is however expected with his small and inefficient forces to assemble at Byr, with the corps of the Turkish army which has just crossed the Euphrates. Between Bagdad and Damascus reign the vast deserts of Syria and Mesopotamia, cut asunder by the mighty Euphrates. There are neither kingdoms, nor cities, nor dominions: all are tents. The tribes who travel on these immense plains, will not acknowledge either country or master. But their ruler is now the Pacha of Egypt! for the treaty of Kutahia has put him in possession of that Suristan which was, till seven years ago, a province of Turkey in Asia, bounded on the north



by Caromania and Dearbeck, on the east by the deserts of Arabia, on the south by Egypt and Arabia Petræa, and on the west by the Mediterranean. Aleppo, Tripoli, Damascus, Acre, and Gaza, are its five internal governments ; and no wonder that the commander-in-chief should have crossed the Euphrates at Byr, to reconquer, aided by the Pacha of Bagdad and by the dissatisfied and persecuted Syrians, that mighty province of the Ottoman Empire. *The Turks, however, are not to be found in Syria.*

“Damascus, a great and magnificent city, the Holy City of the Mussulman, has a population of 150,000 souls ; of which 30,000 are Christians, 8000 Jews, and 100,000 Arabs. There was indeed a handful of Turks who reigned there ; but Damascus is independent of the Porte. So is Aleppo, the head-quarters of Ibrahim Pacha, who has cut down all the trees in the environs, to fortify a city expiring from the results of repeated earthquakes. The cities of Syria, from Gaza to Alexandretta, are peopled by Arabs, Syrian Greeks, and Armenians ; and are governed by Egyptians. *In this vast territory not more than 30,000 Turks are to be found—nay, not so many now ; and they are kept down, in outward submission by the victorious, but revengeful Ibrahim.* The Maronites occupy the district of Lebanon, and defy the Turks. The Druses and the Metualis, independent and courageous tribes, form, with the Maronites, that germ of a great and new people, so much relied on and

confided in by our friend, De Lamartine. These, however, are not Turks. If we turn to Mount Taurus and to Asia Minor, whose provinces were seven kingdoms, and on whose shores were independent cities, or flourishing Greek and Roman colonies, we shall see miserable bourgades inhabited by the Greeks, and the interior inhabited by the unconquerable tribe of the Turcomans, who feed their sheep in the mountains, and camp during winter in the plains. In Adana, Karnia, Kutaya, and Angora, there are some few thousands of Turks. Smyrna is a capital of various nations ; and half the population, at least, is composed of Christians, Greeks, Armenians, and Jews. Cyprus contains 60,000 Turks, and is a kingdom in itself. *But Rhodes, Stancheo, Samos, Scio, Mitylene—where are the Turks ? And echo answers, where ?* The banks of the Sea of Marmora, and the Straits of the Dardanelles are peopled by a half-Greek, half-Turkish population ; *but the total number of Turks in these countries, comprising the inhabitants of Broussa, does not exceed 100,000.* Constantinople, like all the capitals of nations in a state of decay, alone offers an appearance of population and of life. Out of a population of 700,000 souls, about one-third are Turks ; the rest are Jews, Christians, Armenians, Franks, Greeks, Bulgarians. On the banks of Pont-Euxine the native populations prevail ; and the Turks are *there as well as everywhere else diminishing.* In Turkey in Europe there is but one great city—

Adrianople. It contains, 40,000 Turks. Philippoli, Sophia, Nissa, Belgrades, and the small intermediate towns, may possess 30,000. *In Serbia and Bulgaria there is scarcely a Turk for each village ; and in the other provinces of Turkey in Europe it is just the same. Since the Porte has lost Syria, the total Turkish population in the two continents does not exceed two and an half millions.* The dogma of fatality, and the inertia which it has engendered, the immorality of their institution, and the barbarism of their administration, have reduced to a mere shadow the former conquerors and masters of Asia ; whilst the slave races, the Christian races of the north and south of the empire, the Armenian races, the Greeks, Maronites, and the conquered Arab race, increase every day, as the necessary consequence of their manners, religion and activity. The slaves immensely surpass in number their masters. The Greeks of the Morea, a miserable and wretched population, yet expelled the Turks from the Peloponnesus ; Moldavia and Wallachia have shaken off Ottoman domination ; the isles often give signals of revolt ; the Armenians are two-thirds torn from the Mussulman government by the Russians and the Persians ; the Arabians are now almost wholly under Egyptian rule ; the Georgians are Russian ; the Syrians are under the yoke of Mehemet Ali ; the Maronites and the Druses are independent ; the Bulgarians are too formidable to be kept in abeyance ; Prince Milosch and the Servians admit but a few Turks into Bel-

grade, as allies, and not as masters ; and, finally, Mahmoud is reduced to the humiliating position of being liable at every moment to be vanquished by his enemy, Mehemet Ali ; or absorbed by his protector the Emperor of Russia."

Since the above article was written, Turkey has lost her Sultan, her army, and her fleet.

In the present state of Turkey we behold a fulfilment of prophecy. "The water of the great river Euphrates," the symbol of the Ottoman Empire, "is drying up, that the way of the kings of the east may be prepared."

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## CHAPTER II.

### THE WAY PREPARED FOR THE RETURN OF THE JEWS TO THEIR OWN LAND.

THE contest between Turkey and Egypt is of no ordinary importance ; and many are the speculations to which "the Eastern question," as it is called, has given rise. It is obvious that some great crisis is at hand, and that the downfall of the Ottoman Empire will be accompanied with circumstances calculated to involve the nations of Europe, and of the world, in war. The student of prophecy will learn the issue of all these commotions. He will learn that the fall of Turkey is but

a preparatory step in the counsels of Jehovah, *to pave the way for the return of the Jews to their own land.* Turkey must fall before the Jews are restored. *"The water of the great river Euphrates must be dried up that the way of the Kings of the East may be prepared."*

The attachment of the Jews to their own land is strong. Dr. Henderson, speaking of the Polish Jews, observes: "Comparatively few of them learn any trade, and most of those attempts which have been made to agricultural habits have proved abortive. Some of those who are in circumstances of affluence possess houses and other immoveable property: *but the great mass of the people seem destined to sit loose from every local tie, and are waiting with anxious expectation for the arrival of the period, when, in pursuance of the Divine promise, they shall be restored to, what they still consider, THEIR OWN LAND. Their attachment indeed to Palestine is unconquerable.*" Whilst therefore the Sultan and Mehemet Ali are striving for the possession of Syria, and the European powers are at a loss in whose favour to incline the balance, "a third claimant is constantly though silently fostering his pretensions to the enjoyment and rule of this ancient land, founding them on a prescription that transcends all history, and clothing them with a sanction, to which the world itself must ultimately do homage." (Quarterly Review for December 1838.) It is probable that as the symptoms of decay in the Ottoman Empire become more visi-

ble, the claims of the Jews to the Possession of Palestine will be put forward more distinctly and acknowledged more generally.

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### CHAPTER III.

#### THE SPREAD OF INFIDELITY, POPERY, AND JESUITISM.

ANOTHER remarkable sign of the present times is the increase of *Infidelity*, the spread of *Popery*, and the revival of *Jesuitism*.

1. That *Infidelity* is increasing few will deny. In our own country we have the Owenites, whose leader, the Apostle of Infidelity, has been presented to the Queen of England by her Prime Minister, Lord Melbourne! And, if we look abroad, we see Infidelity rampant, either open and undisguised, or concealed under the garb of Neologianism, or the specious veil of Popery. The Infidelity of the present day is not the less dangerous because it assumes the plausible name of *Rationalism*, or the captivating title of *Liberalism*.

2. It is equally plain that *Popery* is straining every nerve to attain its former ascendancy, and is putting forth its energies in every quarter of the world. At the present moment a deep-laid conspiracy is on foot for the depression of Protestantism and the exaltation of the Papal power throughout Europe. The affair of the Archbishop

of Cologne is deeply important. The point at issue is not whether a few children in Prussia are to be educated Romanists or Protestants. It is simply this—"whether Protestant Princes and Senates, or the Pope and Cardinals at Rome, are to legislate for Protestant nations; whether the free exercise of the Reformed faith, purchased with the blood of so many martyrs, and secured by the hard struggles of a century, is to be continued or to be put down by Popish intrigue and violence. The King of Prussia is not merely asserting the prerogatives of his crown, but defending the rights of every Protestant in Europe against Papal aggression; and, therefore, every Protestant in the remotest corner of the world is interested in his movements, and must wish him God's blessing.

"The Archbishop was guilty of open and repeated breaches of the law. He executed, and instructed his clergy to execute, a papal bull which had not received the royal *placet*; he attempted to destroy the University of Bonn and to ruin the professors; he required candidates for orders to swear away the Sovereign's right of receiving appeals, and to vow an unlimited obedience to himself and the Pope; he commanded the clergy to break the law with respect to mixed marriages, and at last endeavoured to make use of the priests to procure an open insurrection of the people. The Archbishop was guilty of treason, and for his treason he suffers.

“The letters of his private secretary to Dr. Binterim prove that he was at the head of the Roman conspiracy in Prussia to smuggle in the Jesuits, in itself a breach of the law ; that he treasonably endeavoured to introduce and promote Belgian priests, the most bitter enemy of the Prussian monarchy ; that he sanctioned the perversion of the youthful mind by a Jesuitic education ; that he was in communication with the Jesuits in Rome, Belgium, and other places ; that this communication began whilst he resided at Munster before his elevation to the See of Cologne ; that he sent information to foreign newspapers and journals for the purpose of traducing the government of his country ; and that he employed every species of deceit and artifice to accomplish his purpose. The instruction to the young Jesuit to bring a medical certificate with him that a residence on the Rhine was necessary for his health furnishes abundant evidence of the nature of this prelate’s conscience.” (Quarterly Review for December 1838.)

Wherever we look we see Popery the same. In Ireland, Canada, and Newfoundland, it is fomenting discord and rebellion. In France a school of the Propaganda has been established, into which many of the Polish refugees have been received, no doubt for the purpose of forwarding the common designs of Rome and France against Prussia. The partition of Poland has added the Poles to the Papal array against Protestantism. Austria



has shown her devotion to the Papacy by her conduct towards the Tyrolese, and by her placing her treasures at the Pope's disposal. "And last of all, that nation that was for near 300 years the great bulwark of Protestantism and the terror of Popery—PROTESTANT ENGLAND—has become an accomplice in the Popish plot. It is impossible any longer to disguise the truth. The independence of England seems to be fast vanishing into a dream. Already, does not the Pope command Popish bishops and priests to be sent to our Colonies—the money-grants for the colonial Protestant clergy to be withdrawn—the murderers and plunderers of Irish Protestants to be pardoned and set at liberty—the commemoration of a Protestant deliverance to be discontinued—the Clergy of the Anglican church, from the highest dignitary to the most humble curate, to be publicly insulted; and are not his commands obeyed?" (Quarterly Review.)

3. Another "sign of the times" is the revival of Jesuitism. Of all the enemies of Protestantism the most dangerous, the most subtle, and the most implacable are the Jesuits. They were originally placed in opposition to the Reformation; and their order, which was suppressed by Clement XIV. was revived by Pius VII. for the express purpose of making head against the Protestant Church. The extensive Collegiate establishment at Stonyhurst, near Preston in Lancashire, belongs exclusively to the Jesuits. They have also a large

establishment at Castle Browne in Ireland. The Jesuit College of Maynooth, the hot-bed of sedition and revolution, is supported by a large annual grant from the British Parliament !

Enough has been said to show that one remarkable feature of the present day is the spread of Infidelity, Popery, and Jesuitism. In this we have a remarkable fulfilment of prophecy. The Apostle "*saw three unclean spirits, like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet (False Teacher).*"

The Dragon is the Devil. (Rev. xii. 9.) The Beast is the Papacy. The False Prophet or False Teacher is the Society of Jesus, the same as the Two-horned Beast. (Rev. xiii. 11.) A "*spirit*" denotes in Scripture *a doctrine*. "*Beloved, believe not every spirit, but try the spirits, whether they are of God : because many false prophets are gone out into the world.*" (1 John iv. 1.) The impurity of the doctrines of *Infidelity, Popery, and Jesuitism* is marked by the epithet "*unclean.*" The disgusting nature of these Doctrines, and the unparalleled effrontery with which they are broached, are strongly characterized by the comparison of these "*spirits*" to "*frogs.*"

They are also styled "*the spirits of devils working miracles :*" from which we learn that these doctrines encourage *demonolatry* or *the worshipping of demons or dead men*, and that the promulgators of them claim the power of working miracles.

They are "*the spirits of devils,*" more properly, "*of Demons.*" In like manner St. Paul speaks of "*Doctrines of Devils,*" or "*doctrines concerning demons.*" (1 Tim. iv. 1.) We have here a plain allusion to the *demonolatry*, and the pretended *miracles* of the Church of Rome.

It may seem surprising to find *Infidelity* sanctioning these things. But many of the Priests do not themselves believe what they teach the people, and are *Infidels* at heart. In fact Popery seems in the present day to be throwing off the mask, and proclaiming itself Infidel.

On the 20th of July in the present year, the Septennial Festival was holden at Aix-la-chapelle, when the following relics were exhibited to the people:—

1. The robe which the Virgin wore at the nativity.
2. The swaddling clothes in which our Saviour was wrapped.
3. The cloth on which John the Baptist's head was laid.
4. The scarf which our Saviour wore at the crucifixion.

Can we suppose that the priests believe these relics to be genuine?

It was asked by Mr. O'Connell in a speech which he made at Manchester, 1838, "If the Catholic (Roman) religion were not true, how came it to increase so mightily, to make such progress in the affections of the people?" We answer, this is a

fulfilment of prophecy. *Popery was to increase under the Sixth Vial, and to fall under the Seventh.* The very circumstance of there being no less than 600 Roman Catholic chapels in England at this day, either built, or in the course of erection, is in strict accordance with prophecy.

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## CHAPTER IV.

### THE VOICE OF WARNING.

WE have seen the signs of the times, the decline of the Ottoman Empire, the increase of Popery, the spread of Infidelity, and the revival of Jesuitism. We are now to attend to the Saviour's admonition: "*Behold, I come as a thief.*" This seems to have a special allusion to the near approach of the Seventh Vial when "*Great Babylon shall come in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath.*" Christ will then come *figuratively* to pronounce judgment on the Church of Rome, in the same manner as he came *figuratively* to destroy Jerusalem by Titus. The Seventh Vial is the day of reckoning, in which the apostate and Anti-Christian Church of Rome will be called to account for the blood which she has barbarously, wantonly, and profusely shed during so many centuries—the blood of Christians, Jews, and Heathen. And a terrible day will that

be! It will then be said to the nations of the world—and the command will be obeyed—“*Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her.*” (Rev. xviii. 6, 7.) And that day will surely come! The Seventh Vial must be poured out no less than the Sixth. The wrath of God is now descending on Turkey. It will then go forth against Rome. Woe be to those who are then found in communion with that idolatrous and accursed church!

But the warning voice, “*Behold I come as a thief:*” has another meaning. It refers not only to the Seventh Vial but also to the Seventh Trumpet. And during the sounding of the Seventh Trumpet the Saviour comes! The ungodly world will be taken by surprise. The coming of Christ will be the last thing they will be thinking of: it will come upon them suddenly and unexpectedly, “*as a thief in the night*” and “*as a snare.*”

“*Blessed is he that watcheth and keepeth his garments.*” This is the language of Christ to His church in the present day, and is an exhortation to watchfulness and circumspection. The very caution shows that the times in which we live are “*perilous.*” False doctrines are broached both in the Church of England and out of it. On the one hand we have doctrines which are essentially Popish, which exaggerate the authority of *the*

*Church*, which put the Sacraments in the place of Christ, which unduly exalt *tradition*, which recommend reserve in preaching the Atonement, which dishonour the Word of Christ and the Spirit of Christ, and rob the Saviour of the glory of a full and free salvation. On the other hand we have latitudinarian doctrines which make all creeds alike, and inculcate *Indifference* under the specious name of *Liberalism*.

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## CHAPTER V.

### PREPARATION FOR THE BATTLE OF ARMAGEDDON.

THE close of the Sixth Vial coincides with the fall of the Ottoman Empire. "*The Second Woe will then be past ; and behold ! the Third Woe cometh quickly.*" The Holy Land now becomes the scene of conflict, and that dreadful war begins, known in Scripture by the title of "*the battle of that great day of God Almighty.*" The immediate occasion of this momentous battle appears to be "The Eastern Question," as it is called ; or the question, who shall have possession of the Holy Land ? It appears that upon the annihilation of the Ottoman Empire the Jews will put in their claim to the possession of Palestine. The various nations of the earth, intent upon their own selfish schemes of political aggrandisement, will oppose this claim ;

and thus Papists, Mohammedans, Infidels, and Heathen will rush headlong to their own destruction.

A question here arises as to the part which England is destined to bear in the transactions of that period. In one important particular our nation will differ materially from the other nations of the world. From the wide diffusion of the Word of God in our highly-favoured country, and the well-known language of prophecy on this subject, the people of England will know that it is the will of God that the Jews should return to their own land. It is probable also that England is the maritime nation referred to in the 18th chapter of Isaiah ; the first two verses of which are thus translated by Bishop Horsley :

“ Ho ! land spreading wide the shadow of (thy) wings, which art beyond the rivers of Cush !  
Accustomed to send messengers by sea, even in bulrush vessels upon the surface of the waters !  
Go swift messengers unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled !”

However this may be, one thing is clear from the whole tenor of Prophecy, viz. that the Jews will return to their own land, and that their return will be the signal for universal war. The scene of conflict is called ARMAGEDDON, which signifies the RIVER of MEGIDDO, or the CITY of

**MEGIDDO, OR UTTER DESTRUCTION at MEGIDDO.** It is the very spot where Sisera was defeated, as we learn from the song of Deborah, (Judges v. 19.) It is described by Daniel, as lying "*between the seas in the glorious holy mountain.*" It is, in short, the Great Plain of Esdraelon or of Jezreel, in which Megiddo is situated, where armies have encamped in different ages, and battles have been fought by "*warriors out of every nation under heaven.*" The land of Palestine is to be saturated with blood "*by the space of one thousand six hundred furlongs.*"

As the battle of Armageddon is subsequent to the fall of the Ottoman Empire, so it synchronizes with the fall of the mystic Babylon. The Jews themselves have a tradition, *that when Rome shall be destroyed, there shall be redemption to Israel.* The Jews and the Romans were equally concerned in the crucifixion of Christ. At the siege of Jerusalem by Titus, the Romans were the instruments of inflicting the Divine vengeance on the Jewish nation ; but Rome has been spared to the present hour, and will be spared, *till by slaying the Two Witnesses her iniquity is full.* Under the Seventh Vial is the battle of Armageddon, and the fall of Popery ; whence it appears that the Jews will in their turn become the instruments of inflicting the Divine vengeance on Rome.

In the meanwhile, Mohammedanism, Popery, and Infidelity are unconsciously fulfilling prophecy, and are therefore in some sort, though



unintentionally, furthering Christianity. The Ottoman Empire is falling—Infidelity is increasing—Popery is struggling for the ascendancy, aided by her twin-sister Jesuitism. In the present state of the political world we behold "*the signs of the times,*" and the out-pouring of "*the Sixth Vial.*"

THE END.





